

The Bloomfield Record.

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BLOOMFIELD, N. J., FRIDAY, FEBRUARY, 28, 1896.

PRICE FIVE CENTS

Public Franchises and Three-Cent Fares.

Speech of Mayor Pingree, of Detroit, a Reformer of Reputation.

Mayor Pingree, of Detroit, Mich., speaking in Chicago recently on street-car and public privileges, and especially on three-cent fares, said: "Among these (the people's privileges) are the right to taxes and the pleasure of being held up from day to day and compelled to pay altered rates on gas light, electric light, telephone and street-car stocks.

"My education has not been sufficiently liberal to enable me to tell you where crime ceases to be vulgar and is looked upon as being in good form.

"A man (as an Alderman) who would betray the trust and confidence of his fellow citizens should be treated with such scorn and contempt that there would be nothing left for him but to hide himself in the uttermost parts of the earth.

"It is safe to preach about the outrages in Armenia and the heathen in Africa and if anybody who lives near home must be denounced it is best to take a fall out of the petty criminals and outcasts of society. They pay no pew rents and do not keep large bank accounts and do not give pink teas, nor pay large fees for helping to organize systematic plunder in the way of public franchises.

"The struggle for honest municipal government becomes tiresome. It is easier for the business man to say he will let the rascals plunder.

"It is so much easier and more comfortable to kick your neighbor than to go around the corner and kick yourself for being a coward or poltroon or hypocrite.

"There is always, however, one hope. The saving remnant never dies.

"It is contrary to the genius of republicanism that any evil can exist without a remedy. It is an insult to the intelligence and integrity of the people of this city to say that they can not and will not find the remedy and apply it.

"When those special privileges (franchises) were originally granted the people were asleep and the railway companies seemed to be asleep also. The time came when the railways awoke and the people slept on. Now the people * * * are rubbing their eyes and in a dazed condition they are looking around to see how they can best preserve the few rights they have left.

"A road which could be duplicated for \$3,000,000 is bonded for \$10,000,000. The \$7,000,000, or the surplus over the cost of the road, is a mortgage upon the license. In order to pay the interest upon the mortgage they levy a tax upon the people and the people are compelled to pay that tax and for this purpose tax-gatherers are placed upon every car.

"The only thing that stands between the people and this plan (three-cent fares) is the fact that a trust has been formed in your city, as there has been in almost every large city, between the owners of the present roads and the Aldermen. This trust was formed upon the basis of municipal self-protection and the sharing of profits.

"You can devise all sorts of schemes for the reformation of your friend, neighbor or cousin, or his man servant, or his maid servant, or the stranger that is within the gates, but you must not enter the sacred precincts where the public plunderers are playing a high-toned game with marked cards and loaded dice and demand that they show their hands.

"Neither the thief nor the receiver could obtain title to a horse stolen in the night, but he who steals a franchise worth millions of dollars in broad daylight and in collusion with the city authorities, has the title confirmed to him and his heirs and assigns forever."

Dr. Bradford's Lecture.

The Rev. Dr. A. H. Bradford, pastor of the Central Congregational Church, will deliver a lecture on Japan in the Glen Ridge Congregational Church this evening. Dr. Bradford has recently returned from Japan, whither he went as one of the Commissioners sent out by the Congregational Church of America. He spent several months in Japan and his lecture will embrace interesting observations of the life, customs and government of the people. The price of tickets to the lecture is fifty cents.

Do Not Despair because you have tried many medicines and have failed to receive benefit. Remember that Hood's Sarsaparilla cures when all others fail to do any good whatever. Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

What the Woman's Christian Temperance Union has Done.

SUMMARY BY W. T. STRAIN, EDITOR, OF THE REVIEWER OF REVIEW.

To the Editor of The Record: This organization long ago proved its right to exist and its power to work. In the course of its existence the W. C. T. U. has collected millions of petitions.

They have succeeded in making scientific instruction concerning the physiological law of temperance an indispensable study in all the public schools in thirty-nine out of forty-four states and territories and they have compelled many unwilling legislatures to raise the age of consent and to strengthen legislative safeguards against the corruption of youth. They have successfully promoted laws against the sale of cigarettes to boys, and they have had no chance of strengthening the law favoring public opinion on the subject of one day's rest in seven.

They have instituted a journal for the special study of morality and its conditions, and founded a paper which has now a circulation of seventy-five thousand a week, for the general propaganda of their views. The Woman's Temperance Publishing Company in Chicago issues every year for the press no fewer than 130 million pages of printed matter, all directed to the promotion of the objects of the Union. They have covered the whole of the States with their organization, so that in every county there is to be found at least one woman who undertakes to see to it that the cause in all its manifold ramifications is properly represented, and that no opportunity is lost whenever an opening occurs for saying a word for temperance, purity and peace.

Wherever opinion is in a state of confusion, convention, church or legislature, there stands the W. C. T. U. picked at the door doing the best that in her lies to influence the element of morality, righteousness and justice into the expected product. The National Union has 10,000 auxiliaries in the United States and the world's W. C. T. U. now extends to the furthest corner of the civilized world. Already its emissaries meet us in Africa, in India, in Australia and the islands of the sea.

In England, as is well known, these forces are led by Lady Henry Somerset. The organization stands for womanhood throughout the world and, therefore, for mankind.

It is the duty of the W. C. T. U. to see that its members are not only dedicated to the service, not of any hierarchy but to the elevation and emancipation and education of the mothers of the race that is yet to be born. The women's temperance work was the first of the kind together the South and North after the Civil War in America, and it is at present one of the few organizations that work without a break through the whole English-speaking world. It makes for unity everywhere, and is a great school and university in which one-half the race are trained in the duties of citizenship and their responsibilities to the race.

The Women's Temperance Temple, the handsomest and largest building in Chicago, is the headquarters of an organization whose influence radiates out to the uttermost ends of the earth.

N. B.—Our list of members includes representative ladies and gentlemen from the churches.

Believing that every Christian person should, in the present crisis, become a member of our great organization, that their name and social influence may be identified with the cause of Temperance, even though they be unable to engage actively in our work, we invite all such to send their names to one of the officers of the Union.

We earnestly urge our people to pray for the Temperance cause and for our Woman's Christian Temperance Union from the pulpit and in the meetings for prayer. Our organization was born under a mighty outpouring of the Divine spirit. Its foundation stones were laid low at the foot of the cross. Its work is pre-eminently evangelic and educational, and our workers are members of the churches of all denominations. We work in the spirit of him who "came to seek and to save the lost" and we confidentially rely upon the sympathy and co-operation of the Christian Church.

BLOOMFIELD, W. C. T. U. Miss B. GRANT, Pres.

L. A. W. ITEMS. F. T. Camp, No. 137 Broad Street, has again been appointed Local Council of the League of American Wheelmen, and every rider of the wheel not belonging to the League is invited to call on him or send a request for a leaflet of "Reasons why I should belong to the L. A. W."

New boxes filled with application and renewal blanks are to be put up in the American House and in Leuthausers in addition to the one in the Bloomfield Cylinders.

Bloomfield and Glen Ridge have 46 members of the League out of probably 200 riders of the wheel. Let us try and extend the membership by 100 per cent.

Some one has asked "What do I get for my dollars?" This question can be answered in the easiest way. The road book, the Bulletin, the League button (if you get a member), the League badge (if you get a member), reduced hotel bills, free legal advice, the League protects you and tries your case in the event of legal proceedings; at a large race meet your membership ticket gives you a reduction on the billboards over which you may travel, and many other things too numerous to mention in the space allotted, but, particularly a fraternity among wheelmen which is worth more than all the above put together. The cost for all this is \$2 for the first year and \$1 for each subsequent year.

A regular meeting of the Township Committee will be held next Monday night.

The Colonial Tea.

If by any chance a stranger in our town had ventured in at the Colonial Tea given by the ladies of the First Presbyterian Church in the Sunday School rooms last Saturday afternoon and evening (Washington's Birthday) he would have received an impression that by some miracle of transition he had suddenly been transferred to the latter part of the 18th century. Fair mails with hair powdered and dresses worn in the time of their great grandmothers, and men with knee breeches, queues and waistcoats of the staid days of yore were so common that one had to rub his eyes to make sure that 'twas not a dream. Fair James served tea at daintily appointed tables until six o'clock, when supper was served until eight at small tables scattered around the room, after which an Old Folks Concert was given under the leadership of Mr. Theodore Ward. Many ancient hymns, tones were sung as well as some that were not hymns. The song "My Grandmother Says" was sung by Mrs. A. B. Pierson, and duets between Miss Elliott and Mr. Schuler, and Mrs. Pierson and Mr. Schuler added to the enjoyment of the concert.

A very pretty feature of the evening's entertainment was the minuet danced by the little ones, who made a beautiful scene in their quaint dresses of yore. The grace and precision with which they moved through the stately dance. The tea was a success both financially and socially and all felt the better for their brief sojourn into the scene of the past.

The committee in charge of the Colonial Supper given last Saturday evening desire to thank the many friends who were kind enough to attend, and to express their appreciation of the interest and support which was shown. The attendance was so much beyond the expectation of those in charge that the accommodation was hardly sufficient to meet the demand. This fact is a source of much regret to the committee who feel that an apology is due to those who were put to inconvenience through unavoidable circumstances.

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THE LATEST UTOPIAN.

HIS NAME IS SMITH, AND HE ERECTS ON PAPER A MODEL SOCIETY.

A Plan Which Differs From Idealism and Is Co-operative Rather Than Socialistic—Capital to Be the Servant and Not the Master of Labor.

The efforts of man to realize an ideal democracy have been many, and despite numerous failures and glaring relapses, even under free governments, men still dream of and seek to invent the perfect state—Ideal society. The progress of the civilized world is constantly in the direction of a nobler ideal of life for all the people, but even in America we are far from "a government of the people, by the people and for the people." Indeed, it would sometimes seem that having tasted the fruits of liberty, we are turning away from her bosom to the sole pursuit of private wealth, the possession of which constitutes any one a member of the aristocracy.

In the last generation drifted into conditions which have obtained under commercial forms of government, so that men have partially asked where in the American republic differed from or was any better than European countries. In the latter we see a constitutional aristocracy whose appointment carries with it large patrimonies of wealth in the shape of land, the primary factor of production.

In America we have evolved a ruling aristocracy, entrance into which is gained merely by the possession of wealth in any form. Under both forms of government the producing masses have become either servants or subjects to the tribute exacted by wealth in the shape of interest. The economic blanket covers and oppresses all except the few who are on top of it, and consequently there is a constant struggle to get on top by any means, and let who must stay under and yield his quota of tribute to the aristocracy.

In view of these facts and not overlooking the many unsuccessful projects for the establishment of a society of equality and fraternity, it is pleasant to note that the hope of a perfect social industrial society is yet ever engaging the best minds. They are in the field, and will keep the individual about the line of want, and it includes healthy social amusement and recreation, which is a main safeguard of morals.

By means of this principle a beacon light, a larger and fuller life for the poor, let us examine some of the charitable methods at present applied. In the first place, it is necessary to keep in mind that municipal improvement and industrial reform are matters of growth and come slowly. Better city government would greatly relieve poverty; better industrial conditions will make it possible for thousands to live better lives and be less dependent upon society; but, meantime, here is our suffering neighbor, and what are we going to do with him? We cannot see little children perishing in our midst. If we have got to feed our neighbor, and for the present it looks as if we have to do it, how shall we do it for the best good and for the best good of society at large?

I am exceedingly anxious to make a very clear distinction between the one and the other. The population who make up the very poor and the three-fourths of the population who make up the great body of the working people. It should be clearly and fully understood that efforts for the intelligent application of charitable methods apply to the very poor, and not the great body of self-supporting laborers.

The main cause of poverty is the condition of the very poor and the conditions under which they live depend to very great degree upon the general industrial conditions which apply to the working people. Better wages and shorter hours will make higher life possible and will make men able to do more for their families and widows with little children more able to be independent of any material aid, and to this end I must ask your careful consideration of Charles Booth's classification of the population in a great city. All the world recognizes his authority and I suppose the conditions in parts of Chicago are not materially different from those indicated by Mr. Booth, although the greater intensity of energy here results in more rapid social change.

Mr. Booth's classification is as follows: A. The lowest class of occasional laborers. B. Casual earnings—"very poor." C. Intermediate class—"poor." D. Small regular earnings—"poor." E. Regular standard earnings—"poor." F. High class laborers. G. Lower middle class. H. Upper middle class.

The principal causes of poverty are inadequate natural resources, bad climatic conditions, defective sanitation, evil associations and surroundings, defective legislation, defective judicial and punitive machinery, misdirected and inadequate education, bad industrial conditions, unwise philanthropy. If charity and charitable methods are the only means of relieving poverty, necessary evils, let us see that the most efficient and cooperative work the evils are eliminated as far as possible and that simple, gentle care for one another, which is true charity, and which is not an evil, but a permanent blessing, be held among us.—Dr. Philip W. Ayres.

Crossed Against Carnegie. John McLaughlin, who voted mayor of Homestead at the time of the great strike in 1892, made a speech recently to the Central Labor union of New York in which he said: "I have the evidence against Carnegie in my possession, and I will push the company to the wall if I can. I will compel Carnegie to disgorge the \$5,000,000 he obtained by fraud from the government. This matter must be pushed before the senate, and by God's will I will push it until Andrew Carnegie is a pauper. His iron and steel companies were a few years ago rated as being worth \$70,000,000. Now they are rated at only \$20,000,000, and when I get through they will be worth nothing."

Clear Making Moving. From the office of the International Clear Makers' union comes the news of a general revival in business. The clear makers regard themselves in the light of a barometer in the business world for the reason that the product is considered a luxury, and its consumption depends to a greater or less degree upon general business.

Protection from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes PURE BLOOD.

THE PROBLEM OF POVERTY.

Extract From Address Made Before the Chicago Society For Ethical Culture. The problem of the poor is not one that concerns the poor alone, but all members of society. The moment we study the causes of poverty we learn that the poor are victims of conditions and influences over which they have but partial control. There must be reform in other grades of society before the difficulties which afflict the submerged tenth shall disappear.

We must not suppose that any great amount of permanent improvement can be secured through the distribution of mere material things, either in so-called charity or even under improved industrial conditions. Social adjustment of among men depends upon good will and friendly co-operation as well as upon material.

Neither can we expect hope from that so-called charity which, while it gives less attention to the distribution of material things, insists that the poor must be saving and thrifty and make the best of it. The old charity, which is a part of the old political economy, as said to the poor for more than a generation past, the only way to secure wealth is to save it, and you, the poor, may become wealthy if, like the rest of us, you are sufficiently thrifty and saving. Now, it is quite possible that a movement looking to the improved conditions in the slums of cities or improved industrial conditions in sweatshops, stores and factories must largely come from the people who suffer. It is a historical fact that most reforms have come up from the bottom and have not been imposed from the top. Be that as it may, the object which we seek for the poor as for all members of society is life, as broad, as complete, as cultivated as we can secure. This includes education, which will keep the individual about the line of want, and it includes healthy social amusement and recreation, which is a main safeguard of morals.

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A Boy's Life Chain.

Early in February some lady at Sandy Hook, Conn., went skating on Niantic will pond. The ice was thin in places and one of them, Michael Keating, 15 years old, skated over one of these spots, broke through and slipped into the death cold water.

"Quick, boys, let's make a life chain and save Mike!" cried one of the others. He was Stephen Keane, a good sized boy, 16 years old. Little Mike was meantime struggling and screaming, the ice breaking off around the edge of the hole. Stephen Keane lay flat down upon his stomach on the ice some distance away. Then he ordered one of the boys to lie down behind him and grasp him firmly by the ankles. Behind that another lad lay down and took hold of his ankles in turn and so on until all five of the boys were thus held together. Stephen Keane himself was at the head of the line and he began crawling out toward the hole where Mike lay flat. Before he reached him the lad let go his hold and went down. It seemed as though that life chain would never reach the place. Mike went down and came up for the third and last time just as the rescuers' chain got to him and Stephen grabbed him by the coat.

"Hold on tight, boys," sang out the head link of the living chain. They did hold on, but Mike and Stephen and the boy behind Stephen were precipitated into the water by the crumbling ice. The ones back of them held on tight, though, and tugged valiantly at the chain till all were pulled ashore safely. Then when the crowd that had gathered around began to praise Stephen for thinking of and executing this admirable plan, he only said, "I read in a newspaper how to do that trick, and I thought I'd try it."

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OUR REPUTATION IS OUR GUARANTEE.

It is a Waste of Money

It's an Insult

To your intelligence to tell you that you are getting goods at less than cost. No reputable business man can afford to do that.

To buy goods at haphazard sales. Don't pay good money for inferior goods because you are told it is a bargain. Remember that high grade goods are not found at auction sales.

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If you are not satisfied with your purchase in our store.

A GUARANTEE GOES WITH OUR

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DIAMONDS

Once Our Customer Always Our Customer.

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Fifty Years a Leading Feature—Our Grinding and Repairing Department.

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Manufacturer of Hand Made Boots & Shoes.

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